

THE  
**CHRISTIAN MONITOR,**  
AND  
**RELIGIOUS INTELLIGENCER.**

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VOL. II.

JULY 31, 1813.

NO. 3.

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FOR THE CHRISTIAN MONITOR.

**OBSERVATIONS ON GALATIANS vi. 10.**

*(Concluded from page 20.)*

IN support of the doctrine of providing for the relief of professors of Christianity, to the exclusion of all others, I have heard the words of Christ, Matthew viii. 22 produced. "Let the dead bury their dead," meaning, let the unregenerate take care of the unregenerate. But with what propriety this Scripture can be thought to forbid the Christian from uniting with those who (whatever else their characters might be, for to their own master they stand or fall) are "pouring oil and wine into the wounds of the afflicted," I cannot discover.

Only let us imagine for a moment, that every religious denomination in the city of New-York were unitedly to subscribe to this sentiment; (for if it is right in an individual so to do, it is equally so in whole bodies). What would become of the numerous charitable institutions which so highly dignify this great metropolis? why they would be instantly annihilated. And in that case, the dead would indeed bury those who would be killed (or be suffered to perish with want) by the callousness of—whom? Professors of Christianity! No, I cannot indulge any longer even the imagination of so gross a perversion of the name and character of a Christian!

But to the law and the testimony. What does it say on the subject before us. For while I wish others to be governed by its precepts, I desire to take it as my entire guide.

We read then in Psalm 145. 9, 16. "The Lord is good to all; and his tender mercies are over all his works. Thou openest thine hand, and satisfiest the desire of every living thing. Luke vi. 35. "God is kind unto the unthankful and to the evil." Matthew v. 45. "God maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 47 vr. "And if ye salute your brethren only, What do ye more than others? do not even the publicans so?

Our Lord when upon earth manifested that heavenly principle, Humanity: for, as I before observed, it is declared in Acts x. 38. "He went about doing good. Matthew iv. 23, 24. And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with diverse diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy: and he healed them.

Now in all this it does not appear that Christ observed any discrimination, as it respects the household of faith, nor are we informed that either of the persons here declared to have been relieved from their maladies by Christ, or but very few others, similarly circumstanced, were made wise unto salvation.

Thus I think that it has been made to appear pretty clearly, that the doctrine of kindness to the saints *exclusively* is not of God; and so not practised by our Lord Jesus Christ. Neither is it once dictated by the Holy Spirit to be written by the prophets or apostles "for our learning." Which also may be gathered from the following texts. Hebrews xiii. 2. "Be not forgetful to entertain strangers," &c. Hebrews xiii. 16. "To do good, and to communicate; forget not, for with such sacrifices God is well pleased." Proverbs xiv. 21. "He that despiseth his neighbour sinner sinneth: but he that hath mercy on the poor, happy is he." Colossians iii. 12. "Put on, therefore, as the elect of God, holy

and beloved, bowels of mercies, kindness," &c. It may be superfluous to add scripture farther to prove the divine origin of *universal benevolence*, since we can so easily be satisfied of its truth, by the influence it has on the hearts of so many, even within the circle of our acquaintance, and which daily comes under our observation. I therefore take the liberty of subjoining the following interesting particulars.—

### NEW-YORK HOSPITAL.

#### REPORT OF 1812.

(*Extract.*)

Remaining in the Hospital, Dec. 31, 1811.	Patients.	190
Admitted in 1812.		1089
		<hr/>
	Total	1279
Of whom were cured during the year		812
Relieved		85
		<hr/>
		897

### ORPHAN ASYLUM.

*From June 5th 1810, to June 5th 1813.*

The number of Orphans of both sexes admitted amount to 77. And, during that period, the Society placed out 51, all of whom were able to read the Holy Scriptures. There are seldom less than 90 or 100 children under the care of this Institution, who are not only tenderly nursed, fed, clothed, &c. but are also taught to Read, Write, &c. by their worthy Superintendent.

### HUMANE SOCIETY.

#### REPORT OF 1812.

(*Extract.*)

We supported during the last year, at some periods, sixty or seventy persons at a time, but we seldom fed less than fifty. We

issued in the course of the year, 22,814 quarts of palatable and substantial soup to the poor prisoners confined in the Debtor's Jail, besides a considerable quantity delivered at the Soup House to paupers, who otherwise must have begged on the streets. We also had the pleasure in the course of the year, of seeing 399 poor men whom we had fed, discharged from prison. Twelve prisoners who had been illegally confined, were discharged by a process at law conducted at our expence by our attorney and counsel, besides many others who were liberated by his interposition.

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### CITY DISPENSARY.

REPORT OF 1812.

(*Extract.*)

Patients admitted during this year	1658
Of whom were discharged cured	1501

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### ASSISTANT SOCIETY.

REPORT OF 1812.

(*Extract.*)

Furnished the necessaries of life to thirty-four hundred and ninety-nine suffering individuals.

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### FROM THE MAGDALEN, WIDOW'S, AND LYDIAN SOCIETIES,

As well as several others, I have not been able to obtain (for want of time) correct information, as to the extent of their labours. But I trust enough will be found in the above items to gratify every one who loves to see good flowing to "all men." And I pray that my brethren who differ from me in opinion on this subject may be led to reflect, and that that reflection may issue in retraction.

New-York, July, 1813.

EBEN-EZER.

## ON THE LOVE OF GOD.

*(Continued from page 25.)*

I cannot but observe here, and it can scarcely be considered as a digression from the subject, how wisely it has been ordained of God, that actions, rather than sentiments, shall be the proofs of our allegiance to him. Whoever is at all acquainted with the speculations of philosophical writers respecting the will, must be aware that no man can with propriety be said to desire or will any thing, which lies within the reach of his own powers, unless he so prefers that he really endeavours to obtain it. For the will is governed by motives; and if a man says he desires to do one thing while he actually does another, it is plain that he speaks inaccurately: his preferring the second, is a proof that he does not, in any strictness of expression, desire the first. If a man says his earnest desire is to be virtuous, while he continues to live on in sin, it is plain he deceives himself; for (through God's assistance, freely offered to all,) he might be virtuous if he would, that is if he really desired so to be: and the truth is, he does not desire it; though, if he could be virtuous, and still continue to enjoy the pleasures of sin, he probably would desire it. Yet we hear men talk of a thousand wishes, which they think real, though in truth they exist only in their imaginations; and there can be no doubt that many bad men take great comfort to themselves from their supposed desires to be good.—Now God, who knows what is in man, could not but know (I speak with reverence), that if the sentiments and dispositions of the heart were made the test of holiness, men would deceive themselves respecting these, just as we find they do respecting their wishes; that they would fancy they loved God, while they really loved the world; and imagine they loved their fellow-creatures, while they really loved themselves. For contrary affections are just as incompatible, and in strictness of language as absurd, as contrary desires. God, therefore, has declared that actions shall be the test of our sentiments, exactly as they are of our wishes.—And this is the more observable, because the dispositions of the heart, and not external actions, evidently furnish

the qualifications for heaven and happiness ; so that it might have been supposed (with apparent reason) that a revelation from God would enjoin only the attainment of certain tempers of mind, as the proper conditions of our acceptance. We see, however, that a different test has been established ; and surely it is no mean proof of the truth of Christianity, that the most accurate researches into the constitution of man enable us to verify its wisdom.

The commands of God will always be found to be perfective of the nature which he has given us, not contradictory to it. Having enjoined us to love him, we may be well persuaded that he has revealed himself to us in a manner fitted to awaken that affection. The sources, indeed, from which it flows are of the same kind when directed towards God, as we feel them to be when exercised towards any of our fellow creatures ; the knowledge of his goodness, and our own personal experience of it.

That moral excellence is the proper object of love has not been denied, I believe, by any writer ; and I suppose it is not necessary to establish, by argument, a fact which never has been disputed.

But there have not been wanting writers, justly celebrated for wisdom and piety, who insist that the *only* proper and worthy source of love to our Maker, is to be found in a knowledge of his perfections. This opinion, when accurately examined, is not so entirely indefensible as at first it appears to be ; for the sense which we have of the goodness of God towards us may, perhaps, without any great impropriety, be said to awaken our love to him chiefly by giving us a more near and lively view of his perfections. I confess, however, that the distinction has always seemed to me far too refined to be of any practical value ; and even, unless very cautiously received, to be opposed to the general language of Scripture. When St. John says, " We love him because he first loved us," can the sense of the Apostle be reasonably doubted ? Surely in this place the most obvious meaning is the right one. Yet Mr. Edwards, in his work upon the Religious Affections, endeavours to give it a different construction ; and Mrs. Hutchinson, in a manuscript which is extant, explains it entirely in a Calvinistic sense. But consider :—Gratitude is a moral feeling ; grati-

tude is a natural and proper return for bounties received.—Now it is doubtless very possible to feel grateful towards those whom we do not love. But suppose us to experience kindness from one who is already dear to us; I appeal to every generous and feeling heart, whether the sentiment of gratitude which we should cherish towards an indifferent person is not now swallowed up and lost in the ardour of an increased affection. It is impossible for the most penetrating eye to distinguish between them. When St. Paul says, "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead," he seems plainly to urge the greatness of the benefit bestowed as operating irresistibly on his affections. So in the Old Testament we find the Almighty continually calling on his people to remember his mercies towards them, and charging them with the plainest guilt for their insensibility. It is one of the most striking and characteristic features of Revelation that instead of enjoining us to love a Being of abstract perfection, it has laid open to us the whole of that astonishing and intimate system of relations which connects man so closely with his Maker, under the Christian economy; for the very purpose (as it should seem) of affecting us with the view of his peculiar condescension and rich mercy towards us. Yet our interest in these things is just as personal as it can be in the most direct interposition for our happiness. Surely we do a dangerous violence to common sense, and to the universal feelings of mankind, in denying that love to God arises in part from a personal experience of his goodness.

A correct knowledge of the true fountains from whence our affections spring, is of great practical value in religion. We are thus enabled to distinguish whatever is rational and truly excellent from those transports of fancy which sometimes assume to themselves titles to which they have no claim. We are enabled also, by well-directed exertions, to keep alive, strengthen, and elevate the holy dispositions, which, through the Divine goodness, have been engrafted in our hearts. The love of God is no mysterious sentiment inspired into the soul we know not how, and sustained and invigorated solely by supernatural influences. Like every thing else within us and around us, it is indeed, most truly, the gift of our heavenly Father; but it differs not, in any essential



quality, from the other graces which his Spirit imparts; and it is for us earnestly soliciting and humbly depending on his assistance to cultivate diligently those means by which it may be cherished and increased.

(To be continued.)

[From the Christian Observer.]

The Ode of Habakkuk, says a Hebrew critic,\* is a truly sublime one; in which Jehovah is described as coming forth in judgment against Judea, and all the neighbouring countries; whose measure of iniquity being full, Nebuchadnezzar is raised up as the rod in the hand of God, and Jehovah comes forth in power and great glory as in war against them. All nature trembles before him: the mountains shake, and, with their altars upon them, bow themselves at his feet: the rivers, their symbolical divinities, are dried up: the sun and moon, so long the rivals of God, stand abashed at his presence, stop in their career, and then flee before him; the nations their worshippers, are scattered like chaff; and nothing can abide the majesty of his presence, whose brightness eclipsed the heavens, and filled the earth with his glory.

It appears to me, Mr. Editor, that this much admired chapter, called *the Prayer of Habakkuk*, stood originally in lines, or hemistichs, as some other parts of the Divine poetry are arranged in the Hebrew copies at this time. I have attempted a translation of this prophetic ode from the original Hebrew, in exactly seventy lines, according to the years of the Babylonian Captivity; and have endeavoured to exhibit the whole of it in language more descriptive, and, I flatter myself, conformable to the sacred original, than you will find in the common version.

I am, &c.

T. Y.

#### ODE OF HABAKKUK.

O LORD, I have heard of thy fame:

O LORD, I was afraid at thy work:

In the drawing nigh of the years, revive it;

In the drawing nigh of the years make it known;

In wrath remember mercy.

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\* Mr. Julius Bate, author of a Hebrew Lexicon.



GOD came from Teman,\*  
 And the HOLY ONE from Mount Paran:†  
 His Glory covered the heavens,  
 And the earth was full of his praise.  
 His brightness shone as the light,  
 Bright beams issued forth from his place,  
 And there was the pavilion of his strength.  
 Before him went a fiery stream,  
 And thunder-bolts went forth at his feet :  
 He stood, and measured the earth ;  
 He beheld, and gave bounds to the nations :  
 The eternal mountains were scattered,  
 The perpetual hills did bow themselves.  
 His ways are everlasting !  
 I saw the tents of Cushan‡ under affliction,  
 The curtains of the land of Median|| did tremble :  
 Was the Lord displeased against the rivers ?  
 Was thine anger, O Lord, against the floods ?  
 Was thy wrath, O Lord against the sea,  
 That thou rodest through with thine horses,  
 And with thy chariots for victory ?  
 Thou didst openly display thy bow ;  
 The bows charged at thy word,  
 Thou didst cleave *them* as the earth with rivers !  
 The mountains saw thee, and shook ;  
 The inundation of waters passed through :  
 The deep gave his voice,  
 And lift up his hands on high :  
 The sun stood still——  
 The moon stayed in her course !

\* A country in Arabia.

† Heb. *The Mount of Glory* ; because there God appeared to Moses, and glorified it with his Divine presence.

‡ Ethiopia.

|| A country bordering on the Red Sea.

At the light of thine arrows, they went forward,  
At the shining of thy glittering spear.  
Thou didst march through the land in indignation,  
Thou didst thresh the heathen in anger :  
Thou wentest forth for the victory of thy people,  
For victory with thine Anointed ;  
Thou woundest the head of the house of the wicked,  
Thou didst rase it even to the foundation thereof.  
Thou didst strike through with his bows,  
With his bows the head of his villages.  
They came out out as a whirl-wind to scatter me,  
Their triumph was to devour the poor,  
To devour the poor secretly.  
Thou leddest thine horses through the sea,  
Through the heap of great waters !

I heard it and my body trembled,  
My lips shuddered at the sound,  
Rottenness entered into my bones,  
I was in dread and trembled  
Where I should find a rest,  
A rest in the day of trouble ;  
When he cometh up upon the people,  
When he shall invade them with his troops !

Although the fig tree shall not blossom,  
Nor fruit be found in the vine ;  
Though the labour of the olive fail,  
And the fields yield no meat ;  
Though the flock be cut of from the fold,  
And there be no herd in the stalls :  
Yet I will triumph in the Lord,  
I will rejoice in the God of my salvation.  
The Lord God is my strength,  
And I will make my feet like hinds feet ;  
He will make me to walk upon my high places  
With my songs of victory.

## RELIGIOUS INTELLIGENCE.

## CONSTITUTION,

## OF THE

## AUXILIARY NEW-YORK BIBLE SOCIETY,

Founded on the twenty-eighth day of June,

1813.

## PREAMBLE.

A number of Young Men of the different Religious Denominations in the city of New-York, desirous of uniting in the expression of their deep sense of the inestimable worth of the Holy Scriptures, as containing the revealed will of God; and also of co-operating with the NEW-YORK BIBLE SOCIETY, in their exertions to distribute the Bible among those who are poor and destitute, have, for that purpose, associated together under the following

## CONSTITUTION:

ART. I.—THIS Society shall be called "THE AUXILIARY NEW-YORK BIBLE SOCIETY."

ART. II.—The object of this Society being the distribution of the Holy Scriptures among the destitute, the only copies circulated, shall be those of the authorized version, without note or comment.

ART. III.—The regular members shall consist of persons under the age of *thirty-five* years, of good moral character, and of every Christian denomination. Honorary members may, however be elected, who shall be entitled to a seat in the society, and to give verbal or written advice, but shall have no vote.

ART. IV.—Every member shall pay *two dollars* on subscribing the CONSTITUTION, and the sum of *seventy-five cents* per quarter during membership. Any person who shall pay *twenty-five dollars* in any single payment, shall be a member during life, without any further contribution.

ART. V.—The officers of this Society shall consist of a President, first, second, third, and fourth Vice Presidents, a corres-

pending Secretary, a Clerk and Treasurer, who, together with seventeen Managers, shall constitute a Board of Directors, to conduct the business of the Society; and who shall, after the first election, be chosen annually by ballot, on the third Monday in November. Seven Directors shall be a quorum for the transaction of all business, except the appropriation of money above the sum of *one hundred dollars*, when a majority shall be necessary.

**ART. VI**—The board of Directors shall make all bye-laws, procure and receive donations, conduct the correspondence, provide Bibles, and regulate their distribution, and report their proceedings to the Society annually.

**ART. VII**—The regular meetings of this Society shall be on the third Mondays of February, May, August, and November. A special meeting may, however, be called at any time by the President, or at the request of any three members.

**ART. VIII**—No monies shall be paid by the Treasurer without an order from the Board of Directors, signed by the presiding officer, and attested by the Clerk. And it shall be the duty of the said board to communicate with the Directors of the "New-York Bible Society, and in their annual report to suggest the propriety of paying over to the said New-York Bible Society, monies unappropriated remaining in the funds of this Society.

**ART. IX**—Fifteen members shall be a quorum to transact business.

**ART. X**—No alteration of the Constitution shall be made without the concurrence of three-fourths of the members present.

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The following are the Officers and Managers of the Society.

**HENRY W. WARNER**, President.

**JOSIAS N. COGGESHALL**, 1st Vice-President.

**CLEMENT C. MOORE**, 2d Vice-President.

**CHARLES CARPENTER**, 3d Vice-President.

**MATTHIAS BRUEN**, Jun. 4th Vice-President.

**EZRA C. WOODHULL**, Treasurer.

**ROBERT M'CARTEE**, Corresponding Secretary.

**PASCHAL N. STRONG**, Clerk.

## MANAGERS.

JAMES N. HYDE  
 FRANCIS HALL  
 RUFUS L. NEVINS  
 EDWARD C. PRIEST  
 WILLIAM HAWLEY  
 WILLIAM C. MULLIGAN,  
 DAVID S. LYON  
 WILLIAM S. ROOT

ELIJAH LEWIS  
 JAMES PIERCE  
 ROBERT SEDGWICK  
 JONATHAN W. KELLOGG  
 HORACE W. BULKLEY  
 JACOB H. BROUNER  
 LEVI VALENTINE  
 WILLIAM FLOYD

CHARLES C. ANDREWS.

Few Societies in this country, perhaps, present more interesting claims to public patronage than the "Auxiliary New-York Bible Society." Its principles are altogether Catholic. That the word of God may have free course and be glorified, is its leading object. Every well-wisher to the Christian cause, of a good moral character, to whatever sect he may belong, is admissible to membership. Sectarian distinctions, which so often create prejudices, and excite hostilities between men who would otherwise live in brotherly love, who would join their hearts and voices in singing the praises of HIM who hath redeemed them from the wrath to come, and which so unhappily divides the Christian world at the present day, are all forgotten in this society. The only desire that fills the hearts of its members, is the distribution of the Holy Scriptures among the poor and destitute, a desire, which they fondly hope, receives the approbation of Heaven, and which will be crowned with blessings according to the improvement of opportunities to proclaim the revealed will of Him, who holds in his hands the eternal destiny of the children of men.

Christians therefore who know (in some degree) the inestimable value of the Scriptures of Truth, will need no solicitation to induce them cheerfully to co-operate in this glorious cause.

Delay is too often followed by, and many times the cause of, total neglect.

The more early and prompt assistance is afforded, the more estimable will be its value, and the more permanent its benefits.

The progress of this Society to maturity and its future useful-

ness depends much upon the alacrity with which the young gentlemen of this city may engage in its support, and the spirit that may prompt them to active exertion, while it is in its infancy. Indeed when the Christian reflects, that in this and in the adjoining States, there are thousands of his fellow-beings, candidates for immortality, who yet remain ignorant of HIM in whom alone they can obtain salvation and on whose judgment their final destiny must depend. His bosom must swell with emotions beyond the power of language to express. The thought is enough to arouse every feeling of philanthropy, to put in action all the sympathies and best affections of the human heart. What! suffer an immortal soul to perish and be lost for want of the word of life; in a land too where God of his great goodness hath been pleased, to pour out his blessings in great profusion; where the volume of eternal truth and of mercy, may be obtained for almost nothing; where the riches of redeeming love is enjoyed by thousands who can testify its value, and who would seal that testimony with their blood, rather than part with the enjoyment; where the Gospel of peace, of hope, and of consolation is almost daily proclaimed in our temples; and where the free exercise of worshipping the Great Jehovah according to the dictates of every man's conscience is expressly secured to him, by our excellent Constitution and laws. Surely we who enjoy these privileges, cannot in the sight of infinite justice, be guiltless, so long as we withhold from those around us a liberal participation in the enjoyment of these invaluable blessings. Let every man therefore so act and speak in this behalf, that he may say to his conscience, Thou hast discharged thy duty to thy God and his Christ. *Be at peace.*

A MEMBER.

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#### A PROCLAMATION.

Whereas the Congress of the United States, by a joint resolution of the two Houses, have signified a request that a day may be recommended to be observed by the people of the United States with religious solemnity, as a day of *Public Humiliation* and

*Prayer* ; and whereas in times of public calamity, such as that of the war, brought on the U. States by the injustice of a foreign government, it is especially becoming, that the hearts of all should be touched with the same, and the eyes of all be turned to that Almighty Power, in whose hand are the welfare and destiny of nations : I do, therefore, issue this my Proclamation, recommending to all, who shall be piously disposed to unite their hearts and voices in addressing at one and the same time, their vows and adorations, to the great Parent and Sovereign of the Universe, that they assemble on the second Thursday of September next, in their respective religious congregations, to render him thanks for the many blessings he has bestowed on the people of the United States ; that he has blessed them with a land capable of yielding all the necessaries and requisites of human life, with ample means for convenient exchanges with foreign countries ; that he has blessed the labors employed in its cultivation and improvements ; that he is now blessing the exertions to extend and establish the arts and manufactures, which will secure within ourselves supplies too important to remain dependent on the precarious policy, or the peaceable dispositions of other nations, and particularly that he has blessed the United States with a political constitution founded on the will and authority of the whole people, and guaranteeing to each individual the security not only of his person and property, but of those sacred rights of conscience, so essential to his present happiness, and so dear to his future hopes :—that with those expressions of devout thankfulness be joined supplications to the same Almighty Power, that he would look down with compassion on our infirmities, that he would pardon our manifold transgressions, and awaken and strengthen in all wholesome purposes of repentance and amendment—that in this season of trial and calamity, he would preside in a particular manner, over our public councils, and inspire all citizens with a love of their country, and with those fraternal affections and that mutual confidence which have so happy a tendency to make us safe at home and respected abroad ; and that, as he was graciously pleased, heretofore, to smile on our struggles against the attempts of the empire,



of which these states then made a part, to wrest from them the rights and privileges to which they were entitled in common with every other part, and to raise them to the station of an independent and sovereign people ; so he would now be pleased in like manner, to bestow his blessing on our arms in resisting the hostile and persevering efforts of the same power, to degrade us on the ocean, the common inheritance of all, from rights and immunities, belonging and essential to the American people, as a co-equal member of the great community of independent nations—and that inspiring our enemies with moderation, with justice and with that spirit of reasonable accommodation, which our country has continued to manifest, we may be enabled to beat our swords into plough-shares, and to enjoy in peace, every man, the fruits of his honest industry, and the rewards of his lawful enterprize.

If the public homage of a people can ever be worthy the favorable regard of the Holy and Omniscient Being to whom it is addressed, it must be that, in which those who join in it are guided only by their free choice, by the impulse of their hearts and the dictates of their consciences ; and such a spectacle must be interesting to all christian nations ; as proving that religion, that gift of Heaven for the good of man, freed from all coercive edicts, from that unhallowed connexion with the powers of this world, which corrupts religion into an instrument, or an usurper of the policy of the state, and making no appeal but to reason, to the heart and to the conscience, can spread its benign influence every where, and can attract to the Divine Altar those free-will offerings of humble supplication, thanksgiving and praise, which alone can be acceptable to Him whom no hypocrisy can deceive, and no forced sacrifices propitiate.

Upon these principles and with these views, the good people of the U. States are invited, in conformity with the resolution aforesaid, to dedicate the day above named, to the religious solemnities therein recommended.

Given at Washington, this twenty-third day of July in the year of our Lord one thousand eight hundred and thirteen.

JAMES MADISON.